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Bacon

Certain acute and short Sentences
of Francis Bacon



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‘Certain Acute and hort Sentences’ Francis Bacon.



“Tis highly proper to have the
whole orderly digested
under heads and titles where-
to anyone may occasionally
turn on a sudden, as to a
Storehouse furnished for
present use.”

De Augmentis.

ED BY
J. MY LEITH.



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FRANCIS BACON, VISCOUNT ST. ALBAN'S,
BARON VERULAM.

Born January 22nd, 1561. Died April 9th, 1626.

He who hath filled up all numbers, and performed that in our tongue which may be compared or preferred either to insolent Greece or haughty Rome.

—Ben Jonson (1574-1637).

The glory of this great man, far from perishing with the lapse of time, is destined to encrease throughout all the ages of the world.

—Gassendi (1592-1637).

He is the great assertor of human liberty.

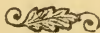
—Mallet (1740)

Lord Bacon was a poet. His language has a sweet and majestic rhythm which satisfies the sense no less than the almost superhuman wisdom of his philosophy satisfies the intellect. Plato exhibits the rare union of close and subtle logic with the Pythian enthusiasm of poetry. . . . Lord Bacon is, perhaps, the only writer who . . . can be compared with him.

—Shelley (1772-1822).

More eminently the philosopher of human than of general nature. If we compare what may be found in his works on moral and political wisdom and on human nature, from experience of which all such wisdom is drawn with the rhetoric, ethics and politics of Aristotle, or with the historians most celebrated for their deep insight into civil society and human character . . . we shall, I think, find that one man may almost be compared with all of these together.

—Hallam (1811-1833).



THE MAJESTY OF KINGS.

The King is the substitute of God immediately, the Father of his people, and head of the Commonwealth.

King's Prerogative.

Princes that govern well are fathers of the people.

Of the Laws.

The education and erudition of the Kings of Persia was in a science . . . After this manner the . . . instructors set before their Kings the examples of the celestial bodies, the sun, the moon, and the rest, which have . . . no rest or intermission.

Union of Scotland and England.

Princes are like to heavenly bodies . . . which have much veneration but no rest.

Essay of Empire.

Both among the heathen and amongst the Christians the word Sacred hath been attributed to Kings.

Post-Nati of Scotland.

Where the King cometh there should come peace and order, and an awe and reverence in men's hearts.

Charge at Sessions.

THE MAJESTY OF KINGS.

Reverence is that wherewith Princes are
girt from God.

Essay of Seditions.

Most excellent Prince . . . if you will be
heavenly you must have influence.

Gray's Inn Masque.

Dost thou not know that the arms of
King's are long ?

Promus.

God's anointed . . . They crown them
with thorns ; that is piercing and pricking
cares and fears, that they can never be quiet
or secure of their lives or states.

Attorney General's Charge.

A King that would not feel his crown
must wear it every day.

Of a King.

To conclude, as he (a King) is of the
greatest power, so he is subject to the
greatest cares, made the servant of his
people, or else he were without a calling
at all.

Of a King.

He then that honoureth him not is next
an atheist, wanting the fear of God in his
heart.

Ibid.

OF GREAT PLACE.

A great and potent Nobility addeth Majesty to a Monarch . . . and putteth life and spirit into the people.

Essay of Nobility.

New Nobility is but the act of power, but ancient Nobility is the act of Time.

Ibid.

Men in Great Place are thrice servants.

Essay of Great Place.

It is well when Nobles are not too great for Sovereignty, nor for Justice, and yet maintained in that height of honour as the insolency of inferiors may be broken upon them before it come on too fast upon the Majesty of Kings.

Essay of Nobility.

Certainly great persons had need to borrow other men's opinions to think themselves happy . . . for if they judge by their own feelings they cannot find it.

Essay of Great Place.

Envy . . . is the moth and worm (canker) of honour.

Of Honour and Reputation.

Power to do good is the true and lawful end of aspiring.

Essay of Great Place.

There is no good accord where every Jack would be a Lord.

Promus.

MEN OF WAR AND OTHER LIKE MATTERS.

There is not in the world . . . such a spring and seminary of brave military people as in England, Scotland and Ireland.

War with Spain.

A warlike and magnanimous nation, fit for Empire.

Post-Nati of Scotland.

Glory and honour are the spurs of virtue.

Colours of Good and Evil.

All other victories are but the shadows to the victories of the Wars.

Gray's Inn Masque.

War is the father of all things.

Promus.

Soldier.—"Lovers never thought their profession sufficiently graced till they have compared it to a warfare. All that in any other profession can be wished for is but to live happily, but to be a brave commander in ~~in~~ the field, death itself doth crown the head with glory."

Queen's Device.

I know not how but martial men are given to love.

Essay of Love.

MEN OF WAR AND OTHER LIKE MATTERS.

The true sinews of the wars are the sinews of men's arms:—that is a valiant, populous, and military nation.

Advancement of Learning.

There must be a care that the motives of war be just and honorable, for that begets an alacrity, as well in the soldiers that fight, as in the people that pay.

Felicities of Elizabeth.

The principal point of greatness in any State is to have a race of military men.

Essay of Kingdoms.

Soldier.—"Squire . . . The muses are to serve Martial men, to sing their famous actions, and not to be served by them."

The Queen's Device.

The infantry . . . is the nerve of an army.

Essay of Kingdoms.

There was a soldier that vaunted before Julius Cæsar of the hurts he had received in his face. Julius Cæsar knowing him to be but a coward told him: "You were best take heed next time you run away how you look back."

Apophthegms.

In the true judgment of men of war honourable retreats are no ways inferior to brave charges.

War with Spain.

HE THAT COMMANDS THE SEA.

The stately ships plough up the floods,
The greater navies look like moving woods.
Psalm civ.

The Navy should be the Master of the
Seas.

War with Spain.

To be Master of the Sea is an abridgment
of a Monarchy.

Essay of Kingdoms.

This Island is become . . . the Lady of the
Sea.

Resuscitatio.

The seas are our walls and the ships our
bulwarks.

Letter to Buckingham.

Surely at this day . . . the advantage of
strength at sea, which is one of the principal
dowries of this kingdom of Great Britain, is
great.

Essay of Kingdoms.

Our shipping for number, strength, Mariners,
Pilots, and all things that pertain to Naviga-
tion is as great as ever.

New Atlantis.

HE THAT COMMANDS THE SEA.

How great the honour is to keep and defend the approaches and avenues of this kingdom.

Advice to Essex.

Pompey . . . thinks whoever is Master of the Sea, is Master of the Empire.

De Augmentis.

A rough-hewn Seaman . . . brought before a wise Just-Ass for some misdemeanour . . . being somewhat refractory after he heard his doom, would not stir a foot from the place . . . The Justice thereupon to show the strength of his learning, took him by the shoulder and said, "Thou shalt go *nogus vogus*, instead of *nolens volens*."

Apophthegms.

That the earth no more might drownèd be,
He set the Sea his bounds of liberty.

Psalin civ.

The winds give wings to men, for by their assistance men are carried up through the air and fly, not through the air indeed but upon the sea.

Of Winds.

We have ships and boats for going under water and brooking of seas; also swimming girdles and supporters.

New Atlantis.

HE THAT COMMANDS THE SEA.

King James.—"Gentlemen, at London you are like ships at sea, which show like nothing, but in your country villages you are like ships in a river, which look like great things under the wing and protection of the great Navy."

War with Spain.

Any one can be a Pilot in fine weather.

Promus.

They are ill discoverers that think there is no land when they can see nothing but sea.

Advancement of Learning.

The error or false imitation of good . . . is the Tempest of life.

Advancement of Learning.

It is no part of a skilful mariner to sail against a tide when the tide is at its strongest.

Letter to the King.

I refer to the opinion of all men (enemies or whomsoever) that the Maritime forces of Great Britain and the United Provinces ~~be~~ *are* not able to beat . . . at sea.

War with Spain.

Who knoweth not that Time is truly compared to a stream, that carrieth down fresh and pure waters into that salt sea of corruption which environeth all human action.

Of the Church.

VOX POPULI, THE SPEECH OF THE PEOPLE.

The voice of the people has something divine.

De Augmentis.

It is not a particular party that can bind the House.

Speech.

Set before you the true institution and use of a parliament that thereby you may take your aim and govern yourselves the better in parliament matters.

Speech.

I will never set politics against ethics.

War with Spain.

There hath fallen out since the last Parliament . . . things published and known to you all, every one whereof, it seemeth to me, in my vulgar understanding, that the danger of this realm is increased.

Speech.

Some particular members of Parliament may have their private ends, yet one man sets another upright.

Speech.

It is as hard and severe a thing to be a true Politician as to be truly moral.

Advancement of Learning.

VOX POPULI, THE SPEECH OF THE PEOPLE.

It is otherwise in a commonwealth of men than of bees, the hive of a city or kingdom is in the best condition when there is least of noise or buzz in it.

Apophthegms.

A good law-maker ... the ease and solace of the common people.

Henry VII.

Parliament is, as Cato said of the Romans, like sheep.

Speech.

As for reputation ... despise it as a breath of the people, that will quickly be blown away.

De Augmentis.

So many men, so many opinions.

Promus.

The Amazons sting delicate people.

Promus.

It is not moneys that are the sinews of Fortune, but it is the sinews and steel of men's minds, wit, courage, audacity, resolution, temper, industry and the like.

Advancement of Learning.

ACCORDING TO NATURE.

God Almighty first planted a garden ; and indeed it is the purest of human pleasures.

Essay of Gardens.

Man was placed in the garden to work therein.

Advancement of Learning.

Men in this situation live more according to nature than in cities and courts.

Essay of Gardens.

The coming into a fair garden ... do delight and exhilarate the spirits much.

Natural History.

There ought to be gardens for all the months of the year in which several things of Beauty may be then in season.

Essay of Gardens.

The shining of the sun fair upon the ground, whereby all things exhilarate and do fertilize, is either hindered by clouds above or mists below, perhaps by brambles and briars that grow upon the ground itself.

Natural History.

Wall-flowers . . . are very delightful to be set under a parlour window, or lower chamber window.

Essay of Gardens.

The heavens are spotted with stars ... the earth with flowers.

Wisdom of the Ancients.

ACCORDING TO NATURE.

Those (flowers) which perfume the air most delightfully . . . being trodden upon and crushed are three: that is, burnet, wild-thyme and water-mints. Therefore you are to set whole alleys of them to have the pleasure when you walk or tread.

Essay of Gardens.

I like . . . little heaps in the nature of mole-hills, such as are in wild heaths, to be set . . . with wild-thyme.

Ibid.

The daintiest smells of flowers are . . . violets, roses, wall-flowers, gilliflowers, pinks, woodbines, apple-blooms, lime-tree-blooms, bean-blooms, etc.

Natural History.

The breath of flowers is far sweeter in the air (where it comes and goes like the warbling of music) than in the hand.

Essay of Gardens.

That which above all others yields the sweetest smell in the air is the violet, specially the white double violet, which comes twice a year . . . next to that is the muske-rose.

Ibid.

Men's minds run either to herbs or weeds, therefore let him seasonably water the one and destroy the other.

Of Nature.

Rich soils are often to be weeded.

Letter to Coke.

THE FAITHFUL MILITANT.

Atheism in every way seems joined and combined with folly and ignorance.

Essay of Atheism.

The Arch-Bishops and Bishops next after the King have the government of the Church and ecclesiastical affairs.

Advice to Villiers.

Bishops and Ministers . . . are the Prophets of the New Testament.

Of the Church.

The Church is the eye of England.

Speech.

Whilst the Bishops and Governors of the Church continue full of knowledge and good works; whilst they feed the flock indeed; whilst they deal with the secular states in all liberty and resolution according to the Majesty of their calling and the precious care of souls imposed upon them; so long the Church is situated, as it were, upon a hill.

Controversies of the Church.

The Church maketh her Missions into the extreme parts of the Nations and Isles, and it is well.

An Holy War.

Men's souls are more precious than their bodies or goods, and so are their good names.

Of the Church.

THE FAITHFUL MILITANT.

Sacred Theology must be drawn from the Word of God, not from the light of Nature or the dictates of Reason.

De Augmentis.

A Christian . . . is a peacemaker, yet is a continual fighter.

Of a believing Christian.

A Christian . . . when he is ablest he thinks meanest of himself.

Ibid.

Order and decent Ceremonies in the Church are not only comely but commendable.

Advice to Villiers.

Christ never comes before his way-maker hath laid even the heart with sorrow and repentance.

Letter to Coke.

The Types and Ceremonies of the Old Law were rational and significative.

De Augmentis.

Men ought to take heed of rending God's church by controversies. . . . They must beware that in procuring religious unity they do not dissolve and deface the laws of Charity.

Essay of Unity in Religion.

Holy things, actions, times and sacred places are to be preferred in reverence and divine respect.

Charge at Sessions.

THE GARDENS OF LOVE.

Love was the most ancient of all the Gods.

Essay of Love.

My Lesbia let us live and love ;
Though wayward dotards us reprove.
Weigh their words light
For our behove.

Wisdom of the Ancients.

Amour se nourrit de jeune chaire.

Promus.

The moth delighteth to be about the flame
of the candle.

Ibid.

L'Amour fait rage, mais l'argent fait mariage.

Ibid.

I prefer to endure hardships in a forest . . .
and carve my loves on young trees. Then as
the trees grow, ye, my loves, will also grow.

Sylva Sylvarum.

It helpeth to continue love if one wear a
ring, or a bracelet of the hair of the party
beloved, perhaps a glove, or other like favour
may as well do it.

Ibid.

Time tryeth troth.

Promus.

THE GARDENS OF LOVE.

A Lover met his lady in a close chair, she thinking to have gone unknown, he came to and spake to her. She asked him "How did you know me?" He said: "Because my wounds bled afresh."

Apophthegms.

The gardens of Love . . . are fresh to-day, fading to-morrow.

Promus.

Love must creep where it cannot go.

Letter to the King.

There is a Spanish adage "Love without end hath no end."

Apophthegms.

A crowd is not a company, and talk is but a tinkling cymbal where there is no love.

Essay of Friendship.

That the eye seeth not, the heart rueth not.

Promus.

Fortune hath somewhat of the nature of a woman, that if she be too much wooed she is the farther off.

Advancement of Learning.

We find the first place given to Angels of Love, the second to Angels of Light.

Wisdom of the Ancients.

A CONCEIT OF SOMEWHAT RIDICULOUS.

A Jest is the Orator's altar.

De Augmentis.

Consider the jest when the laugh is over.

Ibid.

Your Grace will give me leave to be merry
however the world goeth with me.

Letter to Buckingham.

Wit commonly plays on the surface of
things, for surface is the seat of a jest.

De Augmentis.

Queen Elizabeth. "Come on, Pace, now we
shall hear of our faults." *Pace* (the bitter
fool): "I do not use to talk of that the town
talks of."

Apophthegms.

It is good in discourse to mingle jest with
earnest.

Essay of Discourse.

Sir Thomas More . . . was a man in all his
life time that had an excellent vein in jesting.

Apophthegms.

He that throws into everything a dash of
modest pleasantry keeps his mind the more
at liberty.

De Augmentis.

A CONCEIT OF SOMEWHAT RIDICULOUS.

He who plays the fool well is often invited to dinner.

Promus.

A jest is many times the vehicle of truth which could not otherwise have been brought in.

De Augmentis.

Better be happy than wise.

Promus.

Good to be merry and wise.

Ibid.

In laughter there ever precedeth a conceit of somewhat ridiculous.

Natural History.

Humour in conversation preserves freedom.

To the King.

God sendeth fortune to fools.

Promus.

That same hare-brain wild fellow . . . begins to play the fool when all others are wearing of it.

Henry VII.

It is a dishonest trick to wash away with a jest the real importance of things.

De Augmentis.

We cannot laugh at anything after it is stale but while it is new.

Natural History.

SWEETNESS AND MAJESTY OF LEARNING.

What really prevaileth over everything
is Wisdom.

De Augmentis.

Of knowledge there is no satiety.

Ibid.

Learning endueth men's minds with a true
sense of the frailty of their persons, the
casualty of their fortunes, and the dignity of
their soul and vocation.

Ibid.

Studies serve for delight in discourse both
friendly and formal, for ornament of discourse,
and for assistance in business.

Essay of Studies (Brit. Mus. Copy).

Every defect of the mind may obtain
special medicine from literature.

Ibid.

A man is but what he knoweth.

In Praise of Knowledge.

Knowledge to be put in action. Not a
couch or tower but as a rich store-house for
the Glory of the Creator, and for the relief of
man's estate.

Advancement of Learning.

SWEETNESS AND MAJESTY OF LEARNING.

Knowledge itself more beautiful than any apparel of words that can be put on it.

In Praise of Knowledge.

Learning doth minister to all the diseases of the mind.

Advancement of Learning.

Human knowledge and human power are really coincident.

De Augmentis.

I have taken all knowledge for my province.

Letter to Burleigh.

All knowledge doth much depend upon the knowledge of causes.

Advice to Rutland.

The true end of knowledge is the restitution of Man to the sovereignty and power which he had in his first state of creation.

Valerius Terminus.

The man of learning . . . always joins the . . . improvement of his mind with the use thereof.

De Augmentis.

Self-conceited and proud persons think themselves too good and too wise to learn of their inferiors.

Letter to Coke.

MEDICINE, OR THE ART OF CURE.

Honoured by the example of our Saviour,
Who made the body of man the object of
His miracles.

New Atlantis.

As a Christian I have tasted through
God's great goodness of higher remedies.

To Bishop of Winchester.

A wise Physician doth not continue still
the same medicine to a patient ; but he will
vary, if the first medicine doth not apparently
succeed.

Natural History.

To be free-minded and cheerfully disposed
at hours of meat, and of sleep, and of exercise,
is one of the best precepts for long lasting.

Ibid.

To rip up a wound with a laughing coun-
tenance . . . is a thing far from the devout
reverence of a Christian.

Of Church Controversy.

To keep the mind tranquil and steadfast by
the good composure of the same I hold to be
the chief firmament of human life.

Meditatione Sacrae.

MEDICINE, OR THE ART OF CURE.

Avoid anger fretting inwards.

Essay of Health.

Examine thy customs of diet, sleep, exercise, apparel, and the like; and try in anything thou shalt judge hurtful to discontinue it by little and little.

Ibid.

In sickness respect Health principally, and in Health use your body and be not too delicate, for those that put their bodies to endure in Health may in most sicknesses which are not very sharp, be cured only with diet and tendering.

Ibid.

Amendment is both Physician and Cure.

Letter to Coke.

I commend rather . . . diet . . . than frequent use of physic.

Essay of Health.

If the bone be not true set it will never be well till it be broken.

Promus.

Despise no new accident to your body, but ask opinion of it.

Essay of Health.

If there be a speck or two in the eye we endeavour to take them off, but he were a strange oculist who would pull out the eye.

Apophthegms.

MEDICINE, OR THE ART OF CURE.

Better eye out than always ache.

Colours of Good and Evil.

Dr. Hector was wont to say to the Dames of London when they complained they were they could "not tell how," but yet they could not "endure to take any Medicine," he would tell them their cure was only to be sick, for then they would be glad to take any Medicine.

Ibid.

Nothing came so suddenly or so unlooked for upon him for which he had not a remedy at hand.

Julius Cæsar.

Happy is the man, both in regard of heavenly and earthly wisdom, that is . . . wounded to be cured . . . broken to be made straight.

Letter to Coke.

Of sufferance cometh ease.

Promus.

Things might be dissembled, and so things left to bleed inwards, but that is not the way to cure them.

Speech.

There is a wisdom in this beyond the rules of Physic.

Essay of Health.

PERSUADING PASTIMES AND SPORTS.

There must be times for Pastimes and Disports.

Letter to Villiers.

The things to be seen and observed are . . . exercises of Horsemanship, fencing . . . comedies, such whereunto the better sort of persons do resort.

Essay of Travel.

We see in Horse Races men are curious to foresee there be not the least weight more upon the one horse more than upon the other.

Natural History.

Games of Recreation I hold to belong to civil life and education.

Advancement of Learning.

Is not the delight of the quavering upon a stop in music the same with the playing of light upon the water.

Ibid.

A gentleman came to the tilt all in orange-tawny and ran very ill, next day he came again all in green and ran worse . . . one of the lookers on asked, "What is the reason this gentleman changeth his colours?" the other answered, "Sure, because it may be reported that the gentleman in green ran worse than the gentleman in the orange-tawny."

Apophthegms.

PERSUADING PASTIMES AND SPORTS.

Nobody can be healthful without Exercise.

De Augmentis.

He must needs swim that is held up by the chin.

Promus.

Tennis is a game . . . of great use in respect it maketh a quick eye and a body ready to put itself into all postures.

Advancement of Learning.

A company of scholars going together to catch conies carried one scholar with them which had not much more wit than he was born with . . . He cried aloud, "*Ecce multi cunicute*" (behold, many conies) . . . The conies ran to their boroughs . . . Being checked by them . . . answered, "Who the devil would have thought that the rabbits understood Latin?"

Apophthegms.

The greyhound hath his advantage in the race . . . the hare . . . hath her advantage in the turn.

Advancement of Learning.

It is the life of an ox or a beast always to eat and never exercise.

Resuscitatio.

In Races it is not the large stride or high lift that makes the speed.

Essay of Dispatch.

PERSUADING PASTIMES AND SPORTS.

A man leapeth better with weights in his hands than without.

Natural History.

Dancing to song is a thing of great state and pleasure.

Essay of Masques.

Dice and Cards may sometimes be used for Recreation when Field Sports cannot be had.

Letter to Villiers.

There be that can pack the Cards and yet cannot play well.

Essay of Cunning.

I know at Chess a pawn before the King is much played upon.

Apology for Essex.

Pursuits pass into character.

Promus.

Venison is sweet of one's own killing.

Colours of Good and Evil.

Nothing that . . . hath run his race can receive much amendment.

Natural History.

You bowl well if you do not raise your bowl and hand too much.

Conference with Buckingham.

OF STAGE-PLAYS AND MASQUES.

Theatres and the like are honourable things.

A Digest of Laws.

Dramatic poetry which has the Theatre for its world, would be of excellent use if it were sound, for the discipline and corruption of the Theatre is of very great consequence . . . The action of the Theatre, though modern states esteem it but ludicrous unless it be satirical and biting was carefully watched by the Ancients that it might improve mankind in virtue; and indeed many wise men and great philosophers have thought it to the mind as the bow to the fiddle.

De Augmentis.

Naked and open daylight . . . doth not shew the Masques and Mummeries half stately and daintily as candlelights.

Essay of Truth.

The colours that show best by candlelight are white, carnation, and a kind of sea-water green, and ouches and spangs.

Essay of Masques.

In the Theatre of men's lives it is reserved for God and the Angels to be lookers on.

Advancement of Learning.

OF STAGE-PLAYS AND MASQUES.

Life . . . sends men headlong into this wretched Theatre, where being arrived their first language is that of mourning.

On Death.

Partakers of God's Theatre shall likewise be partakers of God's rest.

Essay of Great Place.

What can be more disagreeable than in common life to copy the Stage?

De Augmentis.

I do not desire to Stage myself nor my pretensions but for the comfort of a private life.

Letter to Lady Buckingham.

The Stage is more beholding to love than the life of man.

Essay of Love.

Stories invented for the Stage are neater, more elegant, and more agreeable to the taste than . . . true stories.

Novum Organum.

Let the suit of the Maskers be graceful and such as become the person when the vizard is off . . . let the music . . . be recreative. Double Masques, one of men, another of ladies, addeth state and variety.

Essay of Masques.

A looker-on often sees more than a Player.

Advancement of Learning.

OF STAGE-PLAYS AND MASQUES.

Neither do I judge of the Play by the first Act.

Letter to Essex.

Acting in song, especially in dialogues, hath an extreme good grace. Acting not dancing, for that is a mean and vulgar thing.

Essay of Masques.

Momus, seeing in the frame of Man's heart such angles and recesses, found fault therein was not a window to look into it. This window we can obtain.

De Augmentis.

As the tongue speaketh to the ear so the gesture speaketh to the eye.

Ibid.

The alterations of scenes, so it be quickly and without noise are things of great beauty and pleasure.

Essay of Masques.

Who would not be offended at one that cometh into the pulpit as if he came upon the stage to play parts?

Of the Church

One and one other are sufficient for the largest stage.

Promus.

Tragedies and Comedies are made of one alphabet.

Promus.

IN RESPECT OF THE GREAT DEARNESS OF FRIENDSHIP.

The worst solitude is to want Friendship.

De Augmentis.

Without Friendship society is but meeting.

Essay of Friendship.

It is the best wisdom in any man in his own matters to rest in the wisdom of a Friend.

Letter to Essex.

How high a rate great kings and monarchs do set up on this fruit of Friendship.

Essay of Friendship.

A good sure Friend is a better help at a pinch than all the stratagems and policies of man's own wit.

Colours of Good and Evil.

Friendship . . . maketh daylight in the understanding out of darkness and confusion of thoughts.

Essay of Friendship.

Where a man cannot fitly play his own part if he hath not a Friend he may quit the stage.

Ibid.

THE GREAT DEARNESS OF FRIENDSHIP.

Il n'y a meilleur miroir que le vieil ami.

Promus.

Those that want Friends to open themselves unto are cannibals of their own hearts.

Essay of Friendship.

Friendly love perfecteth.

Essay of Love.

Any honest man that hath his heart well planted will forsake his King rather than forsake God, and forsake his Friend rather than forsake his King. And yet will forsake any earthly commodity, yea, his own life in some cases, rather than forsake his Friend.

Apology for Essex.

My approved Friend, Friendship indeed maketh a fair day in the affections from storms and tempests.

Letter to Playfair.

A Friend is another himself; for that a Friend is far more than himself.

Essay of Friendship.

Friendship gives the relish to happiness.

De Augmentis.

A false friend is more dangerous than an open enemy.

Advancement of Learning.

CONCERNING THE LAW OF ENGLAND.

That proper virtue of the Imperial Throne
is Justice.

Attorney-General's Speech.

We know the Law is good if a man use it
lawfully.

Ibid.

A popular Judge is a deformed thing and
plaudities are fitter for players than for
Magistrates.

Lord Keeper's Speech.

Judges . . . should imitate God in Whose
seat they sit.

Essay of Judicature.

There be, saith the Scripture, "that turn
Justice to wormwood," and surely there be
also that turn it into vinegar, for injustice
maketh it bitter, and delays maketh it sour.

Ibid.

Justice is a sacred thing, and the end for
which I am called to this place, and therefore
is my way to heaven.

Lord Keeper's Speech.

The extreme of Justice is the height of
injustice.

Promus.

CONCERNING THE LAW OF ENGLAND.

Justice is a royal virtue which doth employ the other three cardinal virtues in her service. Wisdom to discover . . . fortitude to prosecute and execute, temperance so to carry Justice as it be not passionate.

Attorney-General's Speech.

The Laws of the Land . . . I shall not speak superlatively of them lest I be suspected of partiality in regard of my own profession, but this I may say truly, they are second to none in the Christian world.

Ibid.

Justice is feigned with both eyes shut and both ears open, because she should hear both sides and respect neither.

Speech.

Patience and gravity of hearing is an essential part of Justice and an over-speaking Judge is no well-tuned cymbal.

Essay of Judicature.

In Chancery at one time . . . Counsel . . . set forth the boundaries of land. The Counsel of one part said "We lie on this side my lord," and the Counsel of the other part said "And we lie on this side." The Lord Chancellor Hatton stood up and said "If you lie on both sides whom will you have me to believe?"

Apophthegms.

CONCERNING THE LAW OF ENGLAND.

The lawyer is judged by the virtue of his pleading and not by the issue of the cause.

Advancement of Learning.

It were better to live where nothing is lawful than where all things are lawful.

Apophthegms.

The people of this kingdom love the Laws thereof.

Advice to Villiers.

In causes of life and death Judges ought as far as the law permitteth in Justice to remember Mercy.

Essay of Judicature.

From the confessor, the doctor, the lawyer we should hide nothing.

Promus.

An ignorant man cannot, a coward dare not, be a good Judge.

Essay of Judicature.

To leave the letter of the Law makes the Judge a legislator.

De Augmentis.

Certainly they (the Laws of England) are wise, they are just and moderate Laws.

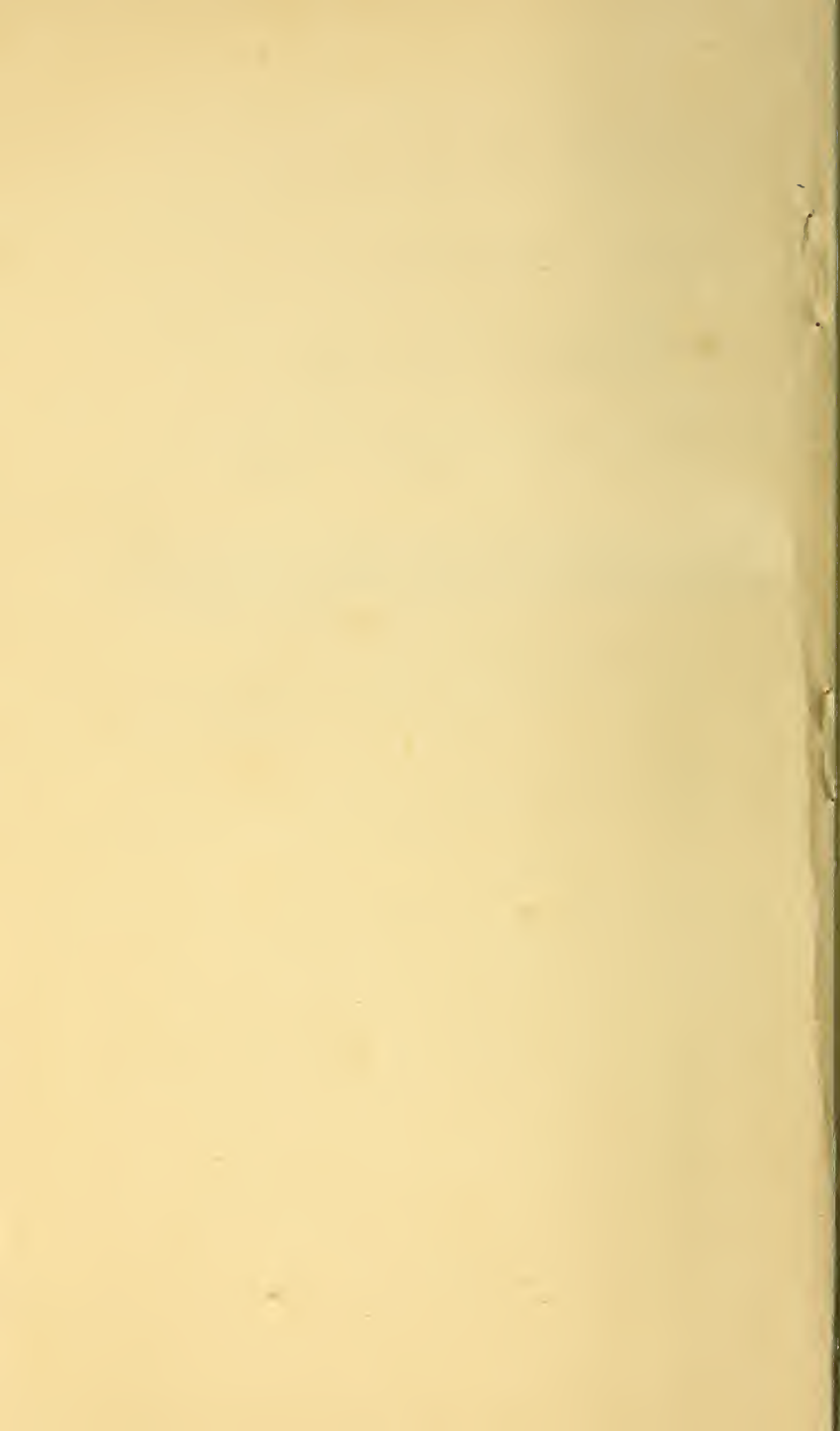
Of the Laws.

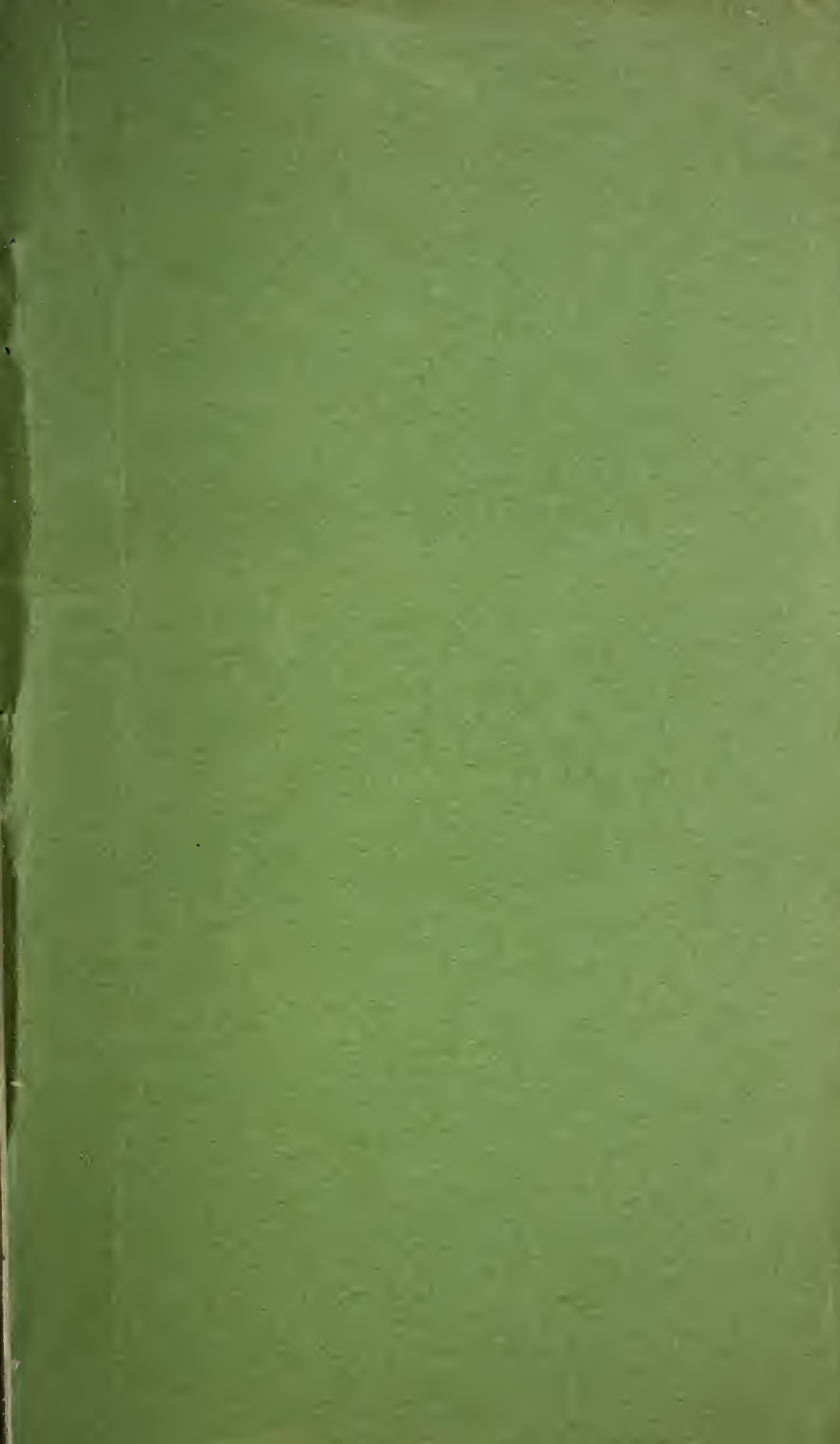
Give Glory to God and to Justice.

Attorney-General's Charge.

All is well that ends well.

—*Promus.*





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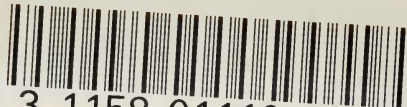
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